

lest sums in which crushed and trampled humanity is compelled to draw its breath. The thoughtful man may ask as he sorrowfully contemplates the saddening scene, "what shall come of this"? Is it possible that from these surroundings are to come the support of our institutions.

But who can say how much of all this vice, all this misery crime and suffering shall have come from, and has been made strong by the influences that were shed abroad in the home. Father, do you know where your boy, dearly loved spends his time when from beneath your eye?

Do you know whether he visits the places where every thing is made attractive to more surely lead to death and destruction? Do his steps go down the pathways that lead to the ruin of all you hold dear, of all that destroys the foundation of true worth? Have you in thought attempted to feel how sharp the pang must be when you are compelled to acknowledge the ruin of your boy, health forever gone, reputation blasted, and mind debased until only the lowest passions can excite the least mental action. Mother is not this a fearful ending of all the care and watching the sleepless vigils, the weary hours of working and waiting, hoping and joying in the hope of the deserved renown that should be won by that unspeakably precious burden your aching arms have so often, so long and so patiently borne? Did you, could you for a moment look on the ending so sad, so heart breaking as this you have been compelled to witness? Oh infinite one, can there be anything more saddening to a mother's heart than this?

Arise, then, in the might of that love nature has given you to so change the stream of life at its very source, that this sadness can never be. And you, father, acquaint yourself with antenatal laws and see that you in all your ways are not largely responsible for all this woe and suffering.

It is to true the mother's home surroundings often negative, apparently every effort to give almost certain promise that all this suffering can by antenatal care and considerate watchfulness be avoided, and for this I know no remedy save the knowledge of the laws

that hold unbroken sway over the future of human being while in the embryotic period.

Great is the responsibility of parenthood.

INEXPENSIVE PLEASURES.

The comparatively cheap pleasures seem to be the best, not only for this Christmas but in life generally. There is so little that the very rich can buy for themselves that need stir envy in people who are just comfortably off. Warmth is such a delightful thing in winter, but you and I can get as much as we want of it, and a millionaire can have no more. And then there are so many cheap ordinary things to eat that are just as good as or better than the expensive things. An epicure who lives in a western state was saying the other day that, having a particular dinner in view, he sent to a judicious man in New York for the best fish that the market offered. They sent him a fresh cod, and he admitted that no fish could be better, and moralized (those are his remarks above) on the comparative cheapness of the fleshy gratifications that were really best, such as potatoes and chickens and fresh air, and tea and water (warm and cold,) and soap, and sleep. When one considers how good a big five-cent sandwich is when he is really hungry, and what a poor thing a five-dollar dinner is when he is not, and how little difference there is between good wine and good water, when it has once passed one's gullet, and how much of that difference is in favor of the water, it really lends a dangerous charm to economy and simple living, and makes one wonder that thrift is not more catching, and that the delights of avarice should be so generally monopolized by the rich.

One of the cases where a cheap article is often at least as good as a dear one is in the matter of sons-in-law. How often it happens that the plain, cheap son-in-law who exacts no bonns, and even in some cases contributes to his wife's support, turns out in the end to be really more valuable and satisfactory than the bankrupt loafer prince who costs a million or two at the start, and all that he can lay his hands on afterwards!—*Harper's Weekly.*

Essays and Contributions.

SHALL MAN PERISH ETERNALLY BECAUSE OF THE UNFAITHFULNESS OF HUMAN AGENTS!

BY ROSS J. MILLER.

Ministers in the pulpit and contributors for religious journals frequently relate the woeful consequences resulting from lack of duty. Some poor sinner is represented as coming to the prayer meeting or to the regular preaching service for the express purpose of confessing Christ. The leader of the prayer meeting or the preacher at the regular service fails to give the invitation and of course the old story familiar to nearly every one follows. The sinner goes away a sinner still when if an invitation had been given he might have been converted. He becomes disgusted and the convicting power of sin leaves him. Then a few days after he is seized with a violent illness and brought upon his death bed while the leader of the prayer meeting or minister of the Gospel call to console him and invite him to Christ. Oh! he exclaims it is too late. Had you given me that invitation a few days ago all would have been well. But now it is too late. All the agonies of hell are before me. Death with me is not a leap into darkness of uncertainty, but a leap, alas! into a dreadful certainty—the certainty that the eternal agonies of hell with all its horrible blackness, weeping, wailing and gnashing of teeth await me. You failed to do your duty: and as a consequence I am sinking—sinking into eternal darkness from which I shall never return. Appalling also are the evil consequences resulting from our lack of missionary enterprise as pictured before us. Hundreds of thousands of heathen are represented as going down to their graves in Christless despair. A blasted life. No hope at death. But an eternal and torturous hell before them, all because men fail to do their duty. Such being the teaching from the pulpit and from the religious press the question for a heading naturally presents itself. Shall men perish eternally because of the unfaithfulness of human agents, or does our opportunity for salvation depend on the agencies? Realizing the sufficiency of the scriptures as a rule of